

This Book, intituled,
The Secret History of a Private Man,
by Francis Wollaston, L.L.B. F.R.S.
is extremely scarce.

It was never published; a few Copies
only were printed, and given by
M^r. Wollaston to his particular Friends.
It appears by a Manuscript on the other
side of this Leaf, that this Book was
the Property of the late Hon^{ble} D^r.
Yorke, Bishop of Ely; to whom in all
Probability it was presented by M^r.
Wollaston as the Hon^{ble} D^r. Yorke and
M^r. Wollaston were very intimate.

At the Sale of the Hon^{ble} D^r. Yorke's
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by a M^r. Inglis, and given by him to
the late Rev^d. D^r. Gossett. At the Sale
of the Rev^d. D^r. Gossett's Library, ^{by Leigh & Sotheby} on
June 7. 1813 and 22 following Days
it was purchased by me.

A. D. Shackleford

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THE
SECRET HISTORY
OF A
PRIVATE MAN.

BY
FRANCIS WOLLASTON,
LL.B. F.R.S. K

Ὁ Σωκράτης· Ἐπέ μοι, ἔφη ὁ Ἐυθύδης, εἰς Δελφοῦς ἤδη
πώποτε ἀφίκε· Καὶ δις, νῆ Δί', ἔφη. Κατέμαδες ἦν πρὸς τῷ
ναῶ πε γεγραμμένον τὸ, Γινῶθι σαυτὸν; Ἐγώ γε. Πότερον ἔν,
ἔδεν σοι τὰ γράμματος ἐμέλησεν, ἢ προσέσχες τὸ καὶ ἐπεχείρησας
σαυτὸν ἐπισκοπεῖν ὅτις εἴης;

Xenophon Ed. Leuncl. p. 796.

Ἐν τῷ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, εἰάν ἀγάπην
ἔχητε ἐν ἀλλήλοις.

Joan. xiii. 35.



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THE

RECORDS OF THE

OF

PARLIAMENT

1830-1831



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EVERY Man is important to himself. It is wisely ordained by the Great Author of our Nature, that we should be so, in some degree; in order to move us to action, and render us beneficial to each other: though most of us are but too apt to flatter ourselves, that we are of greater importance to the world, than the generality will allow.

It is very possible that may be the case with respect to the Author of the following pages; who, though he has passed his life in a private station, has determined to set down upon paper some leading occurrences of it, together with the real motives by which he has been actuated: thinking that such a detail, if it does no other good, may at least afford some useful lessons, to those who shall choose to read what they will find here written.

One thing the Reader, whoever he be, should understand ; that instances of bright parts, or shining abilities, must not be looked-for in one, who never pretended to them. An honest heart, and a good intention throughout life, he feels conscious he may claim ; as well as sincerity in this declaration of his views. He knows that he is not without his errors ; some of which he may point out, while others may be discerned which escape him. But, having been accustomed from early life to examine himself, and to think much, he has never been ashamed to acknowledge a mistake, when it has been made known to him. To persist in one, he has always esteemed a greater blot on any character.

To trace a long line of ancestors, as he has been told the Heralds' Office can shew in his family for two or three centuries, is of little concern to oneself, and of none to others. It is well known, that we all derive our pedigree originally from Adam. If we have had the happiness of being born of reputable Parents ; who, from being in easy circumstances had the power, and who had the heart to bestow

on us a good education; for that we have reason to be thankful. It reflects no merit upon us. But it is a call upon us, to make a proper use of the advantage which that gives us, in stepping forth into the world.

FRANCIS WOLLASTON, the subject of these papers, was born November 23, 1731 old style. He was the eldest son of Francis Wollaston, of Charterhouse-square esquire; who was third son of William Wollaston, Clerc, of the same place: the Author of, *the Religion of Nature delineated*; whose character is well known. The Father received a private education at home under the Grandfather, as the son did under the Father: and possibly to that cause may be ascribed, the thoughtful turn which was impressed so early upon the mind. For, though he acknowledges himself indebted to those who were set over him as Tutors in the languages; and particularly to Dr. Robert Glynn of King's College Cambridge, whose kind attention towards him was continued after he went to the university, and during the whole

of his abode there; the particular bias towards religion, and philosophy, and scientific pursuits, he feels to have imbibed from his Father; whose memory he must ever revere.

From home he went in June 1748, with his next brother Charlton, to Sidney College Cambridge; where many of his family, and two of his sons, have received their education; and to which he trusts they have done no discredit.

His original destination was to the Study of the Law: And he was accordingly admitted at Lincoln's Inn, November 1750; and began to direct his thoughts that way. But he soon discerned, that it was a Profession ill suited to his disposition. The labour of that study he did not fear. Neither did he despair of being able, in some degree, to qualify himself for the Bar. But the idea of being to hold himself ready, to defend either side of any question, as clients should happen to retain him, he could not digest. This struck him, long before he mentioned it to any one. And this turned his mind towards the Church; in which he thought himself sure, of never
being

being to defend a position, which he did not fully in his heart, and from conviction, judge to be the truth.

Yet, in a matter of such importance, he determined not to be too hasty. It was to govern his life. The Clerical Office he considered as one, not to be taken up without mature reflection: and therefore, while he was prosecuting his academical studies, and such as might be preparatory to either of the two Professions; even after he thought he had settled his determination, he resolved to allow himself yet a full year more, for dispassionate consideration, and an examination of himself.

During that interval, he took all opportunities of consulting such books as appeared to him best to try his heart, and to inform his judgement; particularly Bishop Burnet's Pastoral Care; and seriously weighing every part of it. And, at the expiration of the term which he had prescribed to himself, having then fully made up his mind upon the subject; that it was a Profession he could like to undertake, and one in which he thought

he could become more useful in the world than in any other way; he wrote to his Father from College, fully to explain himself. And, on receiving his answer, he went immediately to London, to converse with him and consult him upon it.

To the Father it was very far from disagreeable: especially in the way the son had been led to the determination. It was thereupon agreed, that he should return to College: and, having then passed the time of keeping exercise for the degree of bachelor in Arts, that he should proceed in Law.

In relation to his studies in Divinity, he owes it to the memory of an old Friend of his Father, to confess; that he received more information concerning them from him, though a Layman, than from any of the Clergy who ever came in his way. He means Daniel Wray esq, late a Deputy-Teller in his Majesty's Exchequer, under the second Earl of Hardwicke: a Gentleman of great vivacity and bright parts; with a most uncommon degree of learning, and knowledge in various branches of literature; and one
of

of the best Friends that a Young Man could have as an acquaintance. He had long been intimate in the Lord Chancellor Hardwicke's family: and had been assistant with his advice to all the younger branches of it. So he was to the Author of these pages, and to his Brothers: and he continued the same kindness, as long as his life was prolonged, to the Author's sons as they began to grow up. Courting the acquaintance of young men, and studying to make his house and his company agreeable to them, he was always open to be asked advice; and never backward of giving it freely in a most kind way unasked, where he saw occasion.

This is said, not in the spirit of flattery towards one who is far out of the reach of flattery; but as a hint to those who may read these pages, to do the same as far as their abilities extend: and to young men to seek out, and to cultivate the acquaintance of such persons, wherever they can find them.

Not having any particular Preferment in view; nor any necessity to undertake a Curacy

from pecuniary considerations ; Mr. W. took Deacon's Orders at the regular time specified by the rubric, at the general ordination next after he was twenty-three ; and those of Priest when he was twenty-four years of age completed ; returning to College, and residing there a year longer than he would otherwise have chosen to do it ; that he might introduce two more of his Brothers, who came thither at that time, into proper company ; and assist them with his advice. Indeed, from the time he began to be of any standing in the University, he thought he found it of great service to young men, at their first coming, to be led into a right path ; and thereupon he had always endeavored, as far as it was in his power, to do that office for those who fell in his way. Such near relations had a right to claim it.

At the latter end of 1756 he took his leave of a college life, and returned to his father's house : and about Christmas in that year, he undertook the Sunday morning preaching at St. Ann's Soho, for Dr. Squire, afterwards Bishop of St. David's ; who had just at that time

time been appointed Clerc of the closet to his present Majesty then prince of Wales; and who had asked Mr. Wray to recommend to him an assistant, to supply his place in that pulpit. Mr. Wray immediately thought of Mr. Wollaston; and strongly advised him, not to decline it: For, though he allowed that it was an arduous task to begin at once to preach before such a congregation, among whom at that time were three Bishops; he obligingly added, that it need not be feared; and would be such an initiation, as would constrain a young man to exert himself, and render every thing afterward easy.

In that station he continued till the beginning of the summer 1758: When he married Miss Althea Hyde, fifth daughter of John Hyde esq. of Charterhouse Square: And, out of delicacy, he declined officiating any longer at St. Ann's; lest it should hurt the feelings of a young Lady of that parish, with whom a connection had been proposed two years before.

In the course of that summer, he was instituted to the Rectory of Dengey in Essex,
on

on the presentation of Simon Fanshawe esq. But, there being no house upon it, nor any one which could be hired, he continued in one he had taken at Richmond in Surrey; near to his Father's summer residence, till after the living of East Dereham in Norfolk became vacant, of which his Father had a few years before obtained the Advowson.

As soon as the Vicarage-house could be ready; (which indeed was not till the spring of 1763, as he was obliged to rebuild the greatest part of it) he removed to East Dereham; and continued there, only occasionally visiting his Parents, till 1769; when, by the favour of Dr. Zachary Pearce, Bishop of Rochester, he was collated to the Rectory of Chislehurst in Kent; which has ever since been his principal Residence. On that occasion the Vicarage of East Dereham was ceded of course; though the Rectory, being an appropriate Sinécure, was retained.

At Chislehurst he felt himself comfortable: having a Parish entirely to his mind; and within a few miles of his Father and Mother, who

who were growing infirm, and then settled solely in Charterhouse Square.

Yet he had not been there two years, before a matter was agitated, which much engaged his thoughts. And the part which he took in it, having been greatly misunderstood, or sadly misrepresented, it has appeared to him to deserve to be stated fairly by one who must know best his own designs; that those who come after him, or any who choose to concern themselves about it, may understand the whole of what really was done.

When he entered on the study of Divinity, it never was his intention jurare in verba magistri; but to embrace Truth wherever he could find it, and to follow whithersoever it should lead him. Before he took his degree, he read'd over the Articles he was to sign; and not only the articles, but the Books of Homilies: and he felt so well satisfied with Bishop Burnet's Exposition of the former, and the good intention of the latter, that he conscientiously could set his Name to them. For some time after he was in Orders, he was strictly what people affect to call Orthodox;
almost

almost according to the highest acceptation of that term. Yet he *then* could, and *he* then did feel for others who were not so *orthodox* as himself: and he therefore did not even then read the Athanasian Creed before any congregation: though, after mentioning his reasons for omitting it, he has always left it to his Curates to use their own discretion when they officiated in his stead. He was told, from high authority, that, to use the words of a great Prelate, "it is to be wished that we were well rid of it:" but he was assured, that if a Clergyman thought it best to neglect reading it; the omission which could not be authorized, might be connived at. For his part, whatever be the Doctrines of that Creed (founded as they appear therein to be, on an ænigmatic confusion of ideas, and of language) the Damnatory Clauses, he always thought highly unfit to come from the mouth of a true disciple of Christ.

As he prosecuted his Studies at Dereham, he began to waver on some points of the received doctrine, which he had thought clear. But he again reconciled himself to the
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the explanations given of them. Perhaps he was, more than he ought, inclined so to do. For, having engaged in the Ministry, and thinking that he was doing good in it, he certainly was unwilling to let any unnecessary scruples turn him aside, and render him incapable of continuing useful in that line.

After he got to Chislehurst, Questions of that nature began to be debated openly. A Society assembled at the Feathers Tavern, drew up a Petition which they presented to the House of Commons, for the entire abolition of Subscription to any Articles of Faith whatsoever. Though refused to be received by the majority in that House, February 6, 1772; yet the Debate upon it, gave rise to a great deal of talk among all ranks of men; but more especially among the Clergy, and the Members of the two Universities. Mr. W, knowing his sentiments, which till that time he had kept within his own breast, thought it his Duty then to explain himself to those to whom he held himself amenable; and waited on the Archbishop, and the Bishop of his Diocese, to declare his disapprobation.

probation of the established mode of subscription, and his wish to see that amended; but expressing at the same time, his disapprobation too, of the length to which the late Petition had extended, in which he therefore had not joined; and of the manner in which redress had been desired in an ecclesiastical matter, without consulting their ecclesiastical superiors upon it.

In the beginning of the following Summer, he was appointed to preach the Visitation Sermon at Bromley in Kent, before Mr. Archdeacon Law: and he considered that, as a sort of call upon him to declare his sentiments yet more openly. He did so. But, though invited by some of the Clergy present, to make that discourse public; he, who never would dissemble his opinions, never was desirous of obtruding them upon others; and saw no advantage that could accrue to the public, from his appearing in print.

But before the close of the year, he was induced to think differently on that head. For, learning that the Petition to Parliament from the Feathers Tavern, was intended to be renewed

renewed the ensuing Session ; and finding in the mean time, that very many of the Clergy, who were like himself unwilling to join with the Petitioners, wished to see the affair of Subscription taken up by the Bishops themselves, and reduced to some less exceptionable terms ; it occurred to him, and he was therein supported by the advice of several very respectable friends, that it might be of seasonable service to the public, to set on foot some application from the Clergy to the Bench of Bishops, to desire them to undertake it. This thought gave rise to his *Address to the Clergy* ; which he published in November 1772 ; sending a copy to each of the Bishops, and dispersing them to every part of the kingdom.

One of the Bench, when he waited upon him with it ; and to whom he was making an apology for not having consulted him before the publication, replied, " You did right, not
 " to shew it to any of us : It is then res in-
 " tegra to us all." " I hope," added he,
 " You do not insinuate that we are against
 " an alteration in the forms of subscription ;

“ for I assure you we are most of us for it :
 “ all indeed excepting three or four ; but they
 “ are great ones.” Whom he meant, he
 did not explain; and it did not become the
 Author to ask. Yet he thought he knew
 afterwards.

The Archbishop (Cornwallis; than whom
 there never was a more benevolent or less
 assuming Prelate) who had said that “ some-
 “ thing must be done”, seemed much to ap-
 prove of the scheme. And it was through
 his advice, that a second very large edition
 was printed; because he wished that the Ad-
 dress to the Clergy might be circulated yet
 more fully.

Bishop Pearce was as liberal in his senti-
 ments concerning subscriptions, as any of
 his Brethren. But he had conceived an idea,
 that the Act of Union with Scotland, had
 precluded all alterations. And he never
 could be convinced of the contrary; though
 the Church of Scotland had itself altered its
 Formula of Subscription, after that union.

Many others on the bench of Bishops,
 were pleased to declare their approbation.

From

From the Clergy in various distant parts, letters were received; whose names, if known, would do honour to the Author. But, since the scheme proved abortive, it would not be right to make them public, any otherwise than they themselves may have done it.

The failure was owing, partly to an unlucky circumstance known only to the Author; and partly to the worldly wisdom of some, together with the want of it in him.

A Meeting of a few respectable Clergy in or near London, was proposed to be held; to draw up the Form of an Address to the Bishops; which the Proposer had declared that he would not dictate. An intimation from the late Dr. Dodd, that he wished to be of that number, occasioned the meeting to be brought on sooner than was intended: in order to avoid a man, with whom the Author never chose to have any connection whatever; and who, he thought, would do no credit to the meeting. It was held in Tenison's Library. Dr. Yorke, then Dean of Lincoln, since Bishop of Ely, was in the
C Chair.

Chair. Dr. Porteus, since Bp. of London; Dr. Percy, afterwards Bp. of Dromore; Dr. Salter, Master of the Charterhouse; Dr. Owen, Chaplain to Bp. Barrington; and a few more, were present. The Author, not presuming to take the lead; but, after having invited the Clergy, meaning to be led by them; did not bring forward any Form of Address to the Bench. In that he has perhaps to blame himself for its miscarriage. Had he produced one, he saw little reason to doubt of its being signed (very probably with some little alteration) by the members present; who, professing the greatest regard for the present Church Establishment, declared their wish to be, to have a revisal of the Articles and Liturgy, and the Forms of Subscription (the very same as the Author himself had declared): and who hoped to set forward an application to the Bench of Bishops, for that purpose. Had such a Form been then signed, he had authority from several others in different parts of the kingdom, to set their Names to it.

In another particular the Author seems to have

have been to blame. Being asked by the members present, what the bench of Bishops thought upon the subject; and whether he supposed they would approve of such an application? he did not think it became him to disclose, what had passed in private conversation with them; and waved giving any decided answer. In consequence of that it was, that the members determined, that the Drs Yorke and Porteus, should wait on the Abp. of Canterbury; and communicate to him their wishes and intentions; and consult his Grace on the propriety of the measure.

They did so, on a day appointed by the Archbishop, a little before Christmas; who replied, "That he would lay their wishes before his brethren, as soon after the holidays as there should be a sufficient number in town: and in the mean time, he deferred, that the matter might await their determination." His Grace then asked, "Whether many of the Clergy in different parts of the kingdom were apprised of their request; and concurred with them in it?" And, upon receiving an answer in the affirmative,

tive, he added, " That he took it for granted
 " there were many of the same opinion ;
 " and that this application would suffice for
 " the present."

When the issue of the meeting in Tennyson's Library was reported the next morning to one of the Bench, he seemed much chagrined; and said to the Author, " Then there
 " is an end of the matter. This deputation
 " will defeat your scheme. A person may
 " like to have an application made to him,
 " and may not object to its being in strong
 " terms; but he cannot ask for it." " Though
 " you was unwilling to say that the Bishops
 " approve of your plan; you might have
 " said, that you had good reason to think they
 " do not disapprove."

His Lordship's words were but too true. The Archbishop intended, as it was intimated, to get a meeting of the Bishops at Lambeth; to consult together upon the affair: But his benign intentions were overruled, by those few who set their faces against the plan. He was persuaded to ask opinions singly: and finding some few very strenuous opponents
 (among

(among whom was one great Bishop, who had had the pamphlet above a fortnight on his table; and when pressed, was forced to acknowledge that he had never read'd it, though he had argued vehemently against it); while others were shy of venturing to speak out freely for it; the matter went no farther. Without any meeting of the Bishops at all, an intimation was sent, that the proposed application to them would not be acceptable; since "it was neither prudent nor safe to do any thing."

There the whole dropped to the ground; and never was resumed. The Author wrote immediately to all those, from whom he had received letters of request that their names might be added to the address, to inform them of its failure: and he then consigned their letters to the flames; that nothing might appear against them through his means. After having thus publicly, and he thought respectfully, borne his testimony to the Propriety, and what he esteemed the Necessity of a Revival of the Forms of Subscription in the Church of England; he then set himself

down, with a consciousness of the integrity of his heart; which, scorning subterfuge, could thenceforward sit at ease after so full and public an avowal of his sentiments.

The proposed application to the bench of Bishops, put-by the Clerical Petition to Parliament, which it had been the intention to renew in that Session. But, a Petition from the Dissenting Ministers, to be released from subscription to most of the Articles of the Church of England; which had been received by the House of Commons, and passed as a Bill in 1772; and had afterwards been thrown out by the Lords; every Bishop in the house voting against it (misled by one, who had declared at a meeting at Lambeth, that he hoped they would all oppose it, and whose overbearing temper they were each of them unwilling to provoke by any expressions of a difference of sentiment; who yet deserted them by absenting himself on the day when it was known to come on) was renewed again in 1773; and again thrown out by the Lords; one Bishop alone giving his voice for it. This kept up the subject in
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the minds of all ranks of men; and occasioned frequent discussions, in private conversations and in print, during that whole year. Though nothing was done in a public way, either for the relief of the Clergy or the Dissenters, during that interval; yet those discussions which took place, prepared the way for some degree of ease to both; in which the Author of the Address to the Clergy had some share.

The Debates on the Clerical Petition laid open the glaring impropriety of requiring subscription from the Dissenters: which, the more it was canvassed, became the more clearly manifest to every one. The Author, being at that time in the habit of conversing upon the subject with various ranks and orders of men, soon found that the defense made by the greatest advocates for retaining the Clerical Subscriptions, pleaded more and more strongly for the exempting of the Dissenters from it: and that the Lords Mansfield and Camden were then become publicly their advocates; while the greater part of the bench of Bishops, were now ashamed

of having been misled by a false Brother into opposing them. Perceiving this, he did for the Dissenters what he knew he should wish to have done for him, had he been in their case; and gave intimation to some leaders in the Dissenters committee, that if they renewed their application in moderate terms, they might expect to succeed. Though it was delayed through some differences among themselves, the issue proved him to be in the right.

The same conversations during the course of that year, led him to the thought, that a publication of the effect of these debates upon men's minds, might be of essential service to the peace of tender consciences; whether any alteration in the mode of Subscription were made by any act of the legislature, or not. This gave rise to a Pamphlet, published at first under the title of *Considerations on the State of Subscription to the Articles and Liturgy of the Church of England towards the close of the year 1773*: a Copy of which was put into the hand of every member of each House of Parliament, on the opening of the Session 1774.

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The title was soon altered to *The State of Subscription to, &c.* to distinguish it from one, published about the same time at Cambridge, entitled, *Considerations on the Propriety of requiring Subscription, &c.* by the then Bishop of Carlisle.

In this Pamphlet, which Mr. W. published under the signature of a Consistent Protestant ; after tracing the origin of subscription to Articles of Faith in general, and our own in particular ; what attempts had been made at various intervals to soften the Terms, or to release people entirely from any specific declaration upon some speculative points contained in them ; and what had been urged more fully of late, from various orders and descriptions of men, both within and without the pale of our established Church ; he gives a string of refinements on the different manner in which subscription is understood by different *Defenders* of it. Various indeed they are : and contradictory to each other. Yet is there no one among them all, but what the Author himself had heard, or seen in writing, from some of the warmest advocates for
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the continuance of subscription in the then Form: and indeed for the most part, from those who had opposed his former scheme.

The Conclusion to be drawn from it was, and indeed it was the design of the publication to make known, that, however unfeeling some stiff Divines and high-church Laity had shewn themselves, in opposing all applications for relief, *their own interpretations* of subscription had given it. Those who could not conscientiously set their hands to what they did not fully and literally acknowledge to be true, wished and petitioned to be released from such a burthen; or to have the terms softened. Yet the Defense which these rigid ones had set up, was so compleat a departure from the original avowed intent of subscription, that it had ceased through their interpretation to be any declaration of a man's opinion at all. Subscription had indeed professed to be, "for the avoiding of diversity of opinions:" but these over-warm advocates for it, had *declared*, that a *latitude* of interpretation must be allowed; and indeed, they affirmed, had almost from the first been allowed,

allowed, in the understanding of the Articles and the Subscription to them. The Bishop is to see them subscribed by each person, before he receives any ecclesiastical appointment at his Lordship's hands: He is to reconcile that to his conscience as he may. But, by these interpretations, the difficulty was removed. By the authority of the *most Orthodox* it was declared; that the Bishop himself did not look upon it, neither was it to be looked upon, as any avowal of a man's specific opinion one way or another. Shameful as this is, and disgraceful to the Church; yet is this the ground upon which Subscription to her Articles has stood ever since; and seems likely to continue. And so that Pamphlet stated it. But surely the Blame and the Disgrace must lie; not on those, who peaceably endeavored to obtain an amendment, by a respectful application to the Bishops themselves to propose it in the way they should judge most proper; but on those, who so unfeelingly and so ungenerously opposed it, at a time when it might have been done with ease.

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The Times, not long after this, became very different. And then perhaps a strong Remonstrance from a large Body, might have demanded attention. But the Author of the Address to the Clergy, never chose to *force*, what was refused to be granted to him on peaceable terms. He was urged to the attempt by One, who told him those were the seasons for carrying a point: and, that if a man scrupled to make use of such an advantage, he must never hope to succeed. Yet was that method of procedure, not suited to the Author's disposition. Neither was it, what the Person who pressed it then, would himself have liked when he was afterward High in Office.

This Pamphlet was immediately followed by another; entitled, *Queries relating to the Book of Common Prayer with proposed amendments*: the occasion of which was explained in the introduction. When the Author of the Address to the Clergy, proposed a revision of the Articles and Liturgy; some affected to object, that no particulars were specified; that he ought to have pointed out such parts as
appeared

appeared to him objectionable, which might then have been taken into consideration ; but that such a vague request, could tend to no good. A stale trick : the constant resort of mean spirits, when they do not intend to pay attention to what is desired. But, to preclude all reasonable objection, the Author no sooner felt himself quite clear from those who kindly had connected themselves with him in the application to the Bishops, than he committed his thoughts to paper : stating them in the form of Queries, for separate and almost detached consideration ; as most respectful from a private person to the public.

Among them, many things were proposed as Questions to be considered, which do not offend him in the least ; but which he thought might be spared, or at least might be softened, for the satisfaction of others. One Idea he ventured to suggest ; which he believes was new, and he fears gave displeasure at the time ; the impropriety of reciting any Creed at all in a place of public worship during the time of divine service. To that, many persons have since acceded, who did not at the first.

first. But he must confess, that he has continued of the same opinion : That, however proper a Creed may be on certain occasions, to which he means not to object ; he sees no advantage, but manifest disadvantage to the cause of true Christianity, in making any one, however general be its terms, a part of Common Prayer : more especially in having three Creeds, and one of them so very objectionable in some expressions, as that called the Athanasian.

These Queries were unnoticed, as it was expected they would, by those in authority ; though addressed to them, and presented to them. But the Author had the satisfaction of hearing them commended by many whose opinions he valued, even before he acknowledged them to have come from his pen : and he has had that satisfaction many times since, from persons to whom he is a stranger.

For some months indeed, he was unwilling to be known as the parent of either of these two publications, after he would otherwise have divulged it ; lest the connection he had with Dr. Yorke then Dean of Lincoln, should
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be any hindrance to his advancement to the See of St. Davids, to which he was destined, but which for a long time was delayed. When appointed by him to preach the Consecration Sermon, he desired to decline it ; and begged of the Bishop to reconsider the matter, and to consult his friends : because, though he was sensible of the honour done him, and heartily thanked his Lordship, he wished and advised him to think of one not so marked as Mr. W. He prepared a Discourse, which he trusted would have given no offense, though it must be treading on tender ground : but, on the whole, he was not displeased when he was released from it.

A little before that time, the then Bishop of Winchester ; who, from his former station as Preceptor, was in the habit of much conversation with His Majesty ; told the Author, that “ Inquiry had been made concerning him, in consequence of his Address to the “ Clergy.” And the Bishop added, seemingly from himself, that “ he hoped on the disappointment of his scheme for obtaining relief, he would not secede from the Church.”

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This he urged, with greater force than really was necessary in respect of Mr. W. against such a measure. To that, he received an explicit answer immediately. But, that there might be no mistake in words spoken, as soon as Mr. W. returned home, he wrote a letter to his Lordship; explaining fully and freely his view in the publication of the Address; together with his sentiments on Subscription. Therein he declared, " That while all parties understood each other, he could acquit himself of deceit in evading the literal and most obvious meaning of words. That, with regard to his Function; he had fairly and bonâ fide entered into the Ministry, and solemnly pledged himself to do his best in it; and till it should appear clearly, that he ought no longer to continue in it, he thought himself bound not to quit it." The letter was intended to be shewn to his Majesty, if the Bishop saw proper. And it is apprehended that it was. Its contents certainly were communicated: the Bishop informing the writer soon after, that he was *rectus in curiâ*.

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From that time all hope of seeing any amendment in our Formularies has ceased: and with it all endeavors on the part of Mr. Wollaston, though repeatedly urged to it by the inconsiderate. Indeed, notwithstanding he cannot but continue firm to the Cause of Truth; and cannot but wish most earnestly, as he has ever done in his heart, that the very shadow or suspicion of dissimulation, might be removed from the Clergy; the *Times* have been such, that He not only has ceased to move for any alteration, but has discouraged and would strongly dissuade any attempts towards it. He trusts, *with most full and assured confidence*, that TRUE CHRISTIANITY will in the end prevail over all opposition. But he knows that man must wait, till the Almighty Ruler of us all, judges that men are properly disposed to receive it. When that shall be, is yet in the womb of time. Perhaps, not many generations distant: For he has lived to see *the BEGINNINGS of a VERY GREAT CHANGE working in the world*. A few years more, may calm the blaspheming and ferocious spirit of the first

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movers;

movers; who are most clearly mere *instruments*, in the hand of *the* God whom they deny, for purging mankind of their errors, and forwarding the wise designs of His providence. Then will all parties be brought to a more firm *acknowledgement* of THE TRUTH; and succeeding generations will see *Good* spring up, out of the present accumulation of *Evil*. Prophecies seem to point that way.

Yet though nothing was done by Mr. W. which ought to give offense to reasonable men, he did not escape ill-natured aspersions. The few strictures on his Address to the Clergy, he suffered to die in silence the death they deserved. His venturing to propose an alteration in the terms of subscription, was interpreted as if he disbelieved all the *Articles*. His proposing to concede in some points to the wishes of those, who could not reconcile themselves to every part of our *Liturgy*, was represented as if he himself wanted to expunge the Whole. He was told that "he had gone too far." The Orthodox called him Socinian; as they now affect to denominate every one who dares to differ from them in
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any one particular, whatever way it chance to be. Those who allow themselves to be Socinian; (which they now affect to call Unitarian, as if none were Unitarians but they) began to reckon him as almost one of their own number. Pamphlets, and even Books, were sent to him from the one, to bring him back to the acknowledgement of the Athanasian Doctrine; from the other, to call him off from it. He read'd them all: And he read'd them all with care, and divested as far as he could from prejudice; being determined, as he had always been, to follow whithersoever Truth should lead. But, while he guarded himself against an obstinate adherence to an opinion he had formed; he thought it necessary to be equally on his guard against too hasty a change. A Dignitary, high in rank in the Church of York, he understands it was, sent him a book published under his auspices; by which it has been said, that Mr. W. was reclaimed from Socinianism. Had that been so, Mr. W. readily would have acknowledged it. But the truth is; no one ever was farther from

the leading Characteristic of Socinianism, than he has been in every part of his life. For, though a large set, nine folio volumes, of the *Fratres Poloni*, were given to him by one of that persuasion; he must confess that he never could think of wading through them. He was always willing to hear and to consider what any one could say on either side of any question; and thereupon most inclined to look into such Authors as were of an opinion contrary to his own: but the little that he has dipped into any of those volumes, while sufficient to prove to him the sincerity of the writers; did not so far make him *hæsitare*, as to think it necessary to waste his time in diving deeper. What he has heard in conversation, or read'd in the writings of Priestley, (whose parts and learning he admires, but whose injudicious vehemence he laments) and of Lindsey (whose conscientious conduct he reveres) he thought sufficient, to give him an insight into the main force of what can be urged on that side: but far short were they, of bringing him to accede to that opinion; or in any degree to lean

lean that way. He ever did think, the Athanasians the Arians and the Socinians equally sincere CHRISTIANS: and ALL *equally to blame*, for denying that appellation to each other. From that Opinion he will not easily be driven. To adopt entirely the interpretations of either, he does not suppose he ever shall. But, whatever his own sentiments have been on those matters, or whatever they may be, he has been most fully persuaded, that he ought not to call himself a Christian, if he denies to others that liberty of understanding and interpreting the holy scriptures for themselves, which he claims on his part. This he has always publicly maintained; and always must maintain. He sincerely wishes that others would do so too.

This led him into taking the part he did in behalf of the Dissenters, *on a matter of conscience*, in 1774. But when, some years, after, they applied for a repeal of the Corporation and Test Acts, the Case seemed to him widely different. Mr. W. was asked by some of the Bishops, as well as others, what he thought on that head. He does not pre-

fume to flatter himself, that his opinion could be considered as of any importance to the public decision; but supposes it might be asked, by way of collecting the sense of various orders of men; or perhaps with a thought that he might possibly have had some knowledge of the Dissenter's intentions.

To that, he constantly and invariably replied; " That he considered this, merely as
 " *a political question*; in which he himself
 " presumed not to give an opinion. He was
 " clear, and had always declared, that, in
 " respect of a man's religious sentiments, the
 " State had no business, nor indeed any right,
 " to interfere; unless he made that a plea
 " for disturbing the Community. So far as
 " he invaded the peace of others, he must
 " be responsible to the Civil Magistrate,
 " and liable to be restrained by him. But
 " in respect of Civil Offices, Mr. W. pretended not to judge; whether those who
 " are not of the established religion, ought
 " or ought not to be admitted into them.
 " He always wished the Test itself were
 " different from what it is. And he really
 " had

" had his doubts; whether the restraining
 " of the Protestant Dissenters from such Of-
 " fices, were politic; according to the politics
 " of those who wish all to be of one persua-
 " sion; inasmuch as it served to keep up a
 " distinction between them and the Church-
 " men, who would before that time have
 " coalesced, if they had been left to them-
 " selves.

For his part he must confess, he cannot
 with those distinctions entirely to cease.
 Though a true and firm friend, to the eccle-
 siastical as well as the civil Constitution of this
 kingdom; he is clearly of opinion, that, con-
 sidering the frailties and imperfections of men,
 some differences among us in our religious
 and political sentiments, are of essential ser-
 vice, in keeping religion and politics on a
 right footing; by obliging all parties to be
 on their guard. It is little enough that any
 of us do attend to our duty with these watches
 over us: still less should we be inclined to
 do things properly, if all the checques of op-
 position were removed.

As to the late applications for the repeal of the Corporation and Test Acts, Mr. W. must add ; that he has considered them as trials of political strength, rather than as arising from any religious or conscientious motive whatsoever. Among the Dissenters, as among all ranks and descriptions of men, there are the good and the bad, the peaceable and the dissatisfied : and in every community, the turbulent are those who take the lead. It is far from certain, that the peaceable among them have really any desire that it should be granted : nay, many of the other description would be disappointed of their aim, if it were ; because their wish is, to raise a clamour : And they all know the Dissenting Interest would in a few years be annihilated if once those distinctions were at an end. Yet in the present state of things, that which might, and which perhaps ought to have been granted unasked, or to have been ceded to a modest request from the peaceable ; he thinks certainly ought not to be given up, to the threats and arrogant demands of the turbulent. The vehemence of one or two Leaders, has hurt
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the Dissenting Interest much, in the opinion of many a by-stander. Mr. W. who honours the integrity of the Body in general, has been forely vexed at the indiscreet conduct of some.

In the spring of 1777 he was collated by Dr. Yorke then Bishop of St. Davids, to the Precentorship in that Cathedral. Nothing passed by way of animadversion upon that promotion, which ever came to his ears. But two years after that, when he was presented to the United Parishes of St. Vedast Forster and St. Michael le Quern London, by the Dean and Chapter of St. Paul's, at the nomination of Dr. Greene then Bishop of Lincoln, he was not so happy. The disappointed Curate of that Church, who had been recommended to the Chapter for that Rectory; together with certain of the Minor Canons of the Cathedral, disappointed on their parts too; were generally supposed to be the persons concerned in misrepresenting his actions, not only in private, but in the public papers *.

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* Scorning duplicity at all times; and at all times hurt at the thought of a Clergyman, at his first entrance upon a Cure, being
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Be that supposition true or false : They neither of them received one word of animadversion

to interrupt Divine Service by Forms of Law ; though he had so publicly exonerated his conscience from any shadow of subterfuge in his subscriptions and declarations ; he thought it became *him* to explain to the congregation, the reason for what he was then to read before them, and the authority by which that was required. This he did in the following words.

“ Brethren. It seems necessary that I should now interrupt your devotion, while I comply with certain Forms which are appointed to be gone through during the time of divine service soon after our first entrance upon a Parochial Charge ; which, though Forms of Law, and foreign to Devotion, must not be omitted while the laws of our country are supposed to require our compliance.

“ The first is a very old Form, of above 200 years standing : whereby it is understood that the Articles said to be agreed upon in Convocation in the year 1562, commonly called the 39 Articles, are to be read’d in your presence : and for which accordingly I must in the first place beg your Patience.”

After reading them, He then added.

“ These are all the 39 Articles said to be agreed upon in Convocation in the year 1562 : of which it was ordered, by an Act of the year 1571, that such only as concern the Confession of the true Faith, and the Doctrine of the Sacraments, should be read’d in the Church whereof we have the Cure, in the time of Common Prayer there. But as it has never been specified, by any Act whatsoever, which of the 39 Articles were intended by that description, it has been
“ customary

version from *him*. The latter were reprimanded by the Members of the Chapter, for the

“ customary to read them all. This I have therefore done
“ accordingly; of which you have been witnesses: And now,
“ in obedience to that Law, I declare my unfeigned assent
“ thereunto.

“ The next Law is one of a Century later, commonly called
“ the Act of Uniformity of K. Cha. II. 1661: which requires,
“ that after reading the Morning and Evening Prayers appointed to be read'd by and according to the Book of Common Prayer; of my having done which you now have been witnesses; I declare my unfeigned assent and consent to the
“ Use of all things therein contained and prescribed: And that
“ I make that Declaration in these words following which I do
“ accordingly make use of for that purpose and no other. I
“ Francis Wollaston do hereby declare my unfeigned assent
“ and consent to all and every thing contained and prescribed
“ in and by the Book entitled the Book of Common Prayer
“ &c.

“ Of my doing this also, you now are witnesses.

“ But the same Law enjoins likewise, in a following clause
“ which is a little altered by a subsequent Statute, that notwithstanding this Declaration I have now made in a prescribed Form of Words, I should read before you a Declaration made before the Vicar General of the Lord Archbishop of Canterbury, to much the same effect, though in a different
“ Form of Words; of which this Paper is a certificate.”

The Declaration, and the Certificate thereof, were then read'd: after which He added,

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the illiberality of their conduct. The former could receive no rebuke, excepting from his
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" This being done, the same Law is generally understood
" to require, that I should declare the same again in Your
" presence: And therefore, I do declare that I will conform to
" the Liturgy of the Church of England as it is now by law
" established: Which surely, every Minister of the established
" Church must be ready to conform unto; and ready to de-
" clare the same upon every occasion; though the repeating
" of Declaration upon Declaration he must esteem unneces-
" sary: and the interrupting of Divine Service for these pur-
" poses, what nothing but the positive commands of certain
" Laws, made while the minds of men were warm with civil
" disturbances, yet still in force, can justify."

" However, of my compliance You now are witnesses: And
" therefore, having gone through those Forms of Law, let us
" return to, what is more becoming this place, and my station
" among you, and resume our Devotions to Almighty God;
" asking His pardon for this interruption, and offering up to
" Him the concluding Prayer for this day's service."

This was represented, in a very illiberal letter in one of the
news papers (manifestly shewing itself to be drawn up by a
person connected with some of the Minor Canons of St. Pauls)
as if he had said, that, " the business he was then engaged in,
" was both ridiculous and unnecessary; and that he begged
" pardon of his hearers for being guilty of it: And that nothing
" but the prescription of the Church could impel him to it."
Had he run through the Ceremony in the usual way, the same
persons would most undoubtedly have accused him of in-
sincerity.

own conscience, when he was convicted of sowing the seeds of dissention between the new Rector and his Parishioners, by a mis-statement at the time when he meant to relinquish the Curacy ; pretending it as a grievance that he was to be dismissed ; when in reality it was made clear to the leading Members of the Parish, that he had underhand engaged himself to another more lucrative Cure (which he certainly had a right to do most openly) after he was assured, not only in words but in writing, that he might have continued at St. Vedasts.

That he quitted it, was very soon found to be greatly to the satisfaction of Mr. W.: because it made an opening for Mr. Prince to be recommended to him by one of the Churchwardens ; than whom he could not have had an Assistant more compleatly to his mind, and he believes to that of the Parishioners in ge-

It is very possible that some may think he was indiscreet, in adding any words from himself : yet it appeared to him to be but proper, in his case. He might judge wrong : for he is not exempt from error. But it certainly did not deserve the rancour with which he has been pursued, in consequence of such an indiscretion ; if an indiscretion it was.

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neral; and whom he was sorry to lose, when, after ten years diligent attention to the Parishes, he could not but bear due testimony to his merit, on his being proposed for the Chaplaincy of the Magdalen Hospital; to which he has indeed proved himself a Treasure.

It so happened that the late Curate's coming to Chislehurst, finally to settle the affair of the Curacy, whether he chose to continue it or not, first gave-rise to a Matter which has occasioned much talk; and which has not been without its consequences. On mention being made concerning the *Society for promoting Christian Knowledge*, to whose late secretary the curate was allied by marriage; he offered, and thereupon was authorized, to propose Mr. W. as a member. He did so. But, though he seldom failed in his attendance at their meetings, he was absent on Tuesday Sept. 7, 1779, the particular day when the Election came on. He was informed of the event directly. But it was not till four days after, he wrote a letter, expressing "great concern at being to
 " notify to Mr. W. his having been rejected
 " by every Member present; who seemed
 " ashamed

“ ashamed of what they had done, by having
 “ ordered that no entry should be made of
 “ it on their minutes; but whose names he
 “ would transmit to him, if desired, at a
 “ future opportunity.”

Mr. W. by the return of the post, desired,
 “ that none of the names might be sent to
 “ him; lest he should be led thereby into
 “ entertaining an unfavourable idea of any
 “ particular persons; which he should not
 “ if they were unknown. He lamented
 “ that a Society professing to be Christian,
 “ and for the promoting of Christianity, should
 “ reject a person willing to contribute his Mite
 “ to their good designs, for no reason he could
 “ conceive, but because he had expressed a
 “ wish to see Christian Charity exercised to-
 “ wards those who differ from us: But he
 “ begged, that if he deserved such a stigma
 “ from the Society, they would not scruple to
 “ enter it fairly on their minutes.” He did
 not mean the letter for them; but for his
 curate. However, in order to prove that He
 was in Christian Charity with the Society, he
 inclosed a draught for £.20; which he de-
 sired

fired might be presented to their Treasurer at their next meeting, as a testimony of his good will towards them.

In what colours Mr. W. had been represented to them, so as to occasion his rejection, he knew not. But he trusted that this conduct in him, could give no offense to the Society at large; however it might touch the consciences of some. He meant *them* no harm: He wished their resipiscence. To his astonishment, the money itself was rejected by the Board. And what would have been accepted by them with thanks, and probably with exultation from the most reprobate libertine, it was not thought fit to receive from him.

These are the naked Facts.

The return he made to this behaviour, was to let the whole remain in silence. And at last it was through some of them, that it ever came forth, and he was obliged to explain the Matter. Till *his name* appeared in the public papers, he disregarded all allusions to the affair; and never once mentioned it himself to any one. When it was made public, he disdained to inquire after the Authors of the paragraphs;

paragraphs; or to make any reply whatsoever, or any remarks upon them; but only shewed to such of the Bishops, and most respectable members of the society, as well as others who asked him concerning it, the very letters which had passed on the occasion.

Here it might be imagined that malice had vented its spleen. But it was found to be otherwise. In a conversation two years after, with Abp. Cornwallis, concerning the *Society for the Propagation of the Gospel*, his Grace offered to propose Mr. W. as a member. To that he replied, "that he would very cheer-
 " fully contribute to the purposes of that so-
 " ciety; and should be proud of his Grace's
 " recommendation: but he thought it in-
 " cumbent on him, previously to let his Grace
 " know what had passed at the other Society;
 " and, if he wished it, to shew him the letters."
 Mr. W. was however proposed. But before the day of ballot, the Secretary of that Corporation called upon him by the Archbishop's order; to let him know, "that an anonymous letter
 " had been received at Lambeth, saying, that
 " Mr. W. would be rejected: and therefore
 E " his

" his Grace desired to know, whether he
 " wished his name to be withdrawn." He
 waited on the Archbishop the next morning;
 and told him, " That he should be much vexed
 " that any one honored with his Grace's
 " countenance, should be refused admission as
 " a member: otherwise, that he was himself
 " indifferent about it. He was very certain
 " that he had never done any thing to deserve
 " such treatment from any person whatso-
 " ever; and therefore had considered his re-
 " jection at the other society, as reflecting
 " greater disgrace upon them, than upon him-
 " self." The Archbishop said, " He thought so
 " too: but it had appeared to him proper to
 " apprise Mr. W. of the letter he had re-
 " ceived; though, so far as related to him-
 " self, he should not regard it; and he cer-
 " tainly would not withdraw the name un-
 " less Mr. W. desired it." The name was not
 withdrawn. The Archbishop proposed it in re-
 gular course, at the third monthly meeting of
 the Board. The ballot was taken. One ne-
 gative was found on opening the box. But,
 as it is always the custom on such an event, to
 repeat

repeat the ballot; left one single negative, which would decide the election, should have been put in by mistake; on taking it a second time, the votes were all in the affirmative. Mr. W. was admitted at a subsequent Meeting.

Upon these facts each person will put such a construction as he judges right: Mr. W. thought himself justified in ascribing the anonymous letter, to those who had been most active in the slight passed upon him by the Society for promoting Christian Knowledge. Indeed that seemed to be fully confirmed seven years after; by a similar misrepresentation of his reading-in at St. Vedast's, revived, and officiously communicated from them to his Grace's successor; instead of seizing an opportunity, which with Mr. W's consent was afforded them by the Bishop of Ely, of retrieving the character of a Christian Society, by shewing Christian forgiveness towards a Brother; whom indeed they once, nine years before, had *supposed* to be in fault; but who yet had never done any one thing since that time to which the most censorious could ob-

ject; and whose only offense towards them had ever been, the offering to open his purse, perhaps a little wider than was customary, to forward the professed design of their institution. That was the sole reason, ever alleged by any of the Society to him, for the rejection. An Error, if that allegation had been the truth, very easily to be rectified.

However, by their pertinacious adhærence in 1788 to a decision in 1779, of which they themselves had been ashamed; and by their endeavors to injure his character with our present Metropolitan, as they had in vain attempted with the last; they have placed him on the higher ground. Yet shall not that move him to shew the least spark of resentment towards a *respectable* Society. As a true Disciple of Jesus Christ, he must still hold himself ready, to give them the right hand of fellowship; if ever they shall think fit on their own motion to reconsider the matter, or intimate any inclination to have it moved, and to hold forth theirs. As to those Individuals who could suffer themselves to behave so illiberally; they are beneath the notice
of

of Mr. W. in any other way; than by declaring, as he now does thus publicly, that whoever the Leaders were in 1779, or in 1781, or in 1788, (whose names to this day he knows not, and wishes not to know) they have forgiveness from him. May they return to a better mind: and may they be forgiven of the Lord; who knows the truth of every word that is here related, and the secrets of all our hearts.

Yet has not all this been without its consequences. Finding his labours in the ministry of the Gospel, so liable to be misrepresented; through the unchristian perverseness of some, who yet profess to be teachers of it; he became disheartened: his spirit has sunk on the thought of ascending a pulpit; his zeal has slackened; he has felt a disinclination to attending any large assemblies of the Clergy; and at length it has determined him, to prosecute his endeavours in the line of the Profession no farther. For him to write on any subject in Divinity, could now do no service. There would be an obstinate renitence in those, who affect to appropriate orthodoxy to themselves

themselves, against receiving any thing from his pen: though in respect of the greater part of the articles of our Church, he is no farther distant from the literal orthodoxy of it, than they are. But to enter the field of controversy never was his ambition: He always lamented the acrimony with which it is usually carried on: And he clearly saw, that He could not attempt to render himself useful beyond the boundaries of his own Parishes, and scarcely within those in London, without exposing himself to much obloquy.

Thereupon he turned his mind to a pursuit, which had afforded him much comfort in those times when the Doubts concerning Subscription engaged his anxious thoughts: the study of Astronomy. To that he has dedicated much more time than ever had been intended by him, or than ever would have been bestowed by him upon it; had he found he could employ those hours in the walk of his Profession, with any prospect of advantage to Mankind. In Astronomy he trusted, that he should be at a distance from any of the jealousies, any misrepresentations of narrow-minded

mindful bigots. That is a walk, far above their comprehension. There he could allow his thoughts to range, without fear of giving offense. He could look up to the heavens, and adore his Maker, and admire His works, without presuming to pry into His Essence; or daring, or even entertaining the most distant wish, to consign to eternal perdition, those who do not see things just in the same light, or judge of them just in the same way, as himself.

By Astronomy he was led in thought, far beyond this sublunary world of ours, and all its petty squabbles; and to suppose, that those vast bodies he discerns above, must be peopled with their several gradations of inhabitants; and those inhabitants must be objects of the Divine favour, as much as man. And since it is not improbable, that some among so many may have been found disobedient; he must suppose that, if they stood in need of Redemption, they have been redeemed, or may yet be to be redeemed, in such way as the Almighty judges best suited to each. To confine his thoughts to this earth of ours, never was the System of his *Religion*.

To contend, Whether the Eternal Deity himself took human nature upon Him, and became a "perfect man," according to the Athanasian System; or whether a "mere man," i. e. a perfect man, was inspired, or guided, or superinduced by an afflatus from the Deity, according to the Socinian Hypothesis; always appeared to him much more nearly allied in reality, than either of the parties would choose to grant. A Dispute it is, perhaps at the bottom, very little more than a dispute upon words: while the Doctrines built upon this foundation, on either side, by subtil distinctions, and forced constructions; and the acrimony of Censure *in both parties* towards each other, on a Matter not fathomable by the human understanding; he most certainly must ever hold to be *unwarrantable* and *unchristian*.

But the Idea, that THE ONE ETERNAL, SELF-EXISTENT DEITY, surrounded by myriads of Angels and heavenly Spirits, may have *created* man by the ministrations of THE ARCHANGEL [THE *Archangel Michael*; the λόγος, or *Word* of God to us] and may have
 consigned

consigned the Superintendence of man upon this earth to *him*; and by *him* revealed His will to the Israelites; and by *him*, *redeemed* mankind; sending *him* in the Form of man, yet as His Son, the SON OF GOD, into this World of ours; to be the Mediator, the only Mediator between God and men; not to reconcile God to man (the holy scriptures talk not that language) but to reconcile man to God; to instruct man in the will and the ways of God; to be an example to mankind; to die for man; to rise again, by the power *committed* to *him*; to ascend into heaven; to intercede for man; to receive the prayers, and conduct the affairs of *his* Church, till *he* returns again in glory to reign in *his* kingdom, and judge mankind, before the consummation of all things, when *he* will deliver up the kingdom to GOD, even the Father;—this Idea (Cavillers shall now be told) has seemed to the Author, most consonant with those holy Scriptures, which he solemnly *and conscientiously* promised, when he entered into holy Orders, to make the *sole* Rule of *his* Faith. And that the HOLY SPIRIT OF GOD, should be commis-

sioned by the Deity, to guide and instruct mankind; has appeared to him agreeable to the voice of Scripture, and to have nothing difficult in the conception: though the whole of these things he does not pretend to understand; and there are many questions may be asked which he presumes not to resolve. Neither has it seemed to him to be any forced construction of language, to call the communications by either of these Spirits, communications by or from God. Neither is it unreasonable or unscriptural to allow, that other Spirits may at times have been sent on various occasions to Man.

This leaves the Mind open to the thought, that communications in the same way, by the same or by others of the Angelic Host, may have been made to the rational inhabitants of other Sphæres. And surely such a thought, if not within the limits of what has been esteemed Orthodoxy, cannot merit very severe reprehension.

To quarrel with any one about it, HE never did; NOR EVER WILL. That would certainly be deserving of censure; because it is
contrary

contrary to Christian benevolence, that *Test* of a *truly orthodox* Disciple of Jesus Christ: more especially since these are Matters which cannot as yet clearly be known; and on which he is as liable to mistake as another man. Neither would HE ever perplex an audience with such enquiries. Enthusiasm may mislead a person, into greater warmth in defense of an opinion which he *sincerely* holds, than is proper; or than in his cooler moments he may judge right; but the true Christian should beware of being so misled. An *unusual* opinion may be broached by some, and maintained by sophistry; with a view to display their parts or their learning: Or an *established* one may be professed by others, and supported with dogmatic pride, and sharp censure on those who question its truth; in order to bring a man into notice, and pave the way for Preferment. These things are not uncommon. But whoever is guided by *the true Christian Spirit*, will abhor all such practices.

To Astronomy therefore, Mr. W. gave up much of his time: thinking therein he could render himself useful to mankind; without
inter-

interference from *those* brethren of the cloth; who never have *thought enough*, to know what it is to *doubt*, or to have any feeling for those who do: and whose ungenerous conduct towards him, so unlike that of Gentlemen or of Christians, has sometimes tempted him, in the frailty of human nature, to repent of ever having condescended to enter into the same order with *such* Men.

As to the higher preferments in the Church; his friends have at times thought he looked towards them; and some did suppose he certainly would have been called to them: more especially when he was surrounded by Ministers of State, and had two of the Cabinet among his Parishioners, with whom he had lived in habits of intimacy. For his own part, he never was ambitious of the parade attending an exalted station. He knew his own comfort: and that no situation in life could be more to his satisfaction than that in which he had the happiness of being placed; and in which it had been his study to make himself respected and beloved. Could a larger sphere enable him to do more good, he would not shrink

shrink from it: but he questioned whether it could be desirable enough, for him to solicit it. Perhaps it might enable him better to provide for a family of six Sons and nine Daughters, who have lived to grow up. But it certainly would tend to enlarge his expenses, and their ideas: and very possibly he might not find himself able, so well to come up to them. On their account therefore, as well as his own comfort, had it been ever so certainly in his power to force himself into preferment, he always doubted much whether it would be advisable to him. His connections indeed made it not quite impossible he might have succeeded, had he been solicitous for advancement: and his being told once, that he must not be disappointed if the next Bishoprick was not conferred on him, because it was intended for another; shewed that some persons thought such a thing not unlikely. Yet many may think that probabilities were always against him; and many, that he never was equal to such a station. Be that as it may. An Irish Bishoprick was at one time indirectly proposed to him by way of exchange:

change: and he believes that arrangement might have taken place, had he approved of it: but he never hæsitated one moment on that head. One of the smallest of the English ones, he some years ago did intimate a wish that he could obtain above all others; because that was such as would not have called him away from Chislehurst, which he had always determined he never would leave while he could retain it: but a little coldness in the reception, put by the thought entirely, which never was resumed. His name once got into the papers for the Bishoprick of St. Davids; and so far gained credit, that he was asked by expectants concerning the preferment he should quit: but a name is often read'd in a newspaper, without its ever having been in the contemplation of the Minister.

His *Ambition* has been; to render himself as useful in the World, as those circumstances and that moderate share of abilities which have fallen to his lot, have enabled him to attempt: and his *endeavours* have been; to educate a very large family in those sentiments. In respect of himself; he has had the happiness of
being

being provided *entirely to his comfort*. In respect of his Family; they have for the most part *fulfilled his wishes*. There is no situation in this world without its rubs; but he ought to acknowledge, and be thankful, that he has had less than his proportion of them. Too far advanced in life to expect he shall be capable of doing much more, in any Station; his hope and his aim of late years have been, to get the several branches of his family rewarded; for that deep sense of religion, that stedfast loyalty, and that indefatigable attention to their respective occupations, which he feels the satisfaction of having instilled into them with success; whereby they *may deserve* the notice of the Public; and, whether noticed or not, they certainly *will secure* the BLESSING OF GOD, and their own Comfort.

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